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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVIII. CHICAGO, FEBRUARY 27, 1902. NUMBER 26

IN PREPARATION—ADVICE TO GIRLS

AN EASTER SOUVENIR

FROM JOHN RUSKIN

Consisting of reprints from Fors Clavigera, numbers V, XXXIV, XXXVIII, XLII, XLVI, LXV and LXVI, with Jenkin Lloyd Jones' Lenten Sermon to Girls, published in this week's UNITY, as an appendix, in an Easter cover designed by Mrs. Bertha Jaques, on which there will be a half tone reproduction of "Little Nell," from Frank E. Elwell's group of "Dickens and Little Nell" in Fairmount Park, Philadelphia.

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UNITY.

TWENTY-FOURTH YEAR

With the next issue, March 6th, UNITY enters upon its twenty-fourth year. During the year it proposes to publish a series of short articles by the leading educators of the country under the general head:

The Problems of the School—The Hope of the State.

Below we give a partial list of the topics and of the writers so far heard from. The correspondence still pending renders it impractical to publish a further list at the present time. New names and new topics will be added from time to time. The co-operation of the friends of education is cordially solicited. Suggestions will be gratefully received. We shall aim to make UNITY more than ever a worthy adjunct of the school room, a friend and companion of the school teacher.

DAVID STARR JORDAN, President of the Leland Stanford, Jr., University:
The Relation of Science to Ethics

BOOKER T. WASHINGTON, President of the Tuskegee Industrial School:
The Relation of Hand to Brain in Education

S. A. FORBES, Professor of the Illinois State University, Champaign:
How to Make the Farm Attractive to the Educated

ORVILLE T. BRIGHT, Superintendent of Public Schools, Cook County, Illinois:
The School House as a Social Center

GEORGE E. VINCENT, Professor of the University of Chicago:
Civic Loyalty

JOHN DEWEY, Professor of the University of Chicago:
Education by Cancellation, or, Things the Child Need Not Know.

W. M. R. FRENCH, Director of the Art Institute, Chicago:
Art as a Public Asset

E. BENJAMIN ANDREWS, LL. D., President of the Nebraska State University, Lincoln:
The Public School—Not for Poor Children but for All Children

W. H. CARRUTH, Professor of the Kansas State University, Lawrence:
How Much Religion Can be Taught in the Public Schools Without Trespassing Upon the Rights of Any Taxpayer?

JOHN PHILLIPS, Superintendent of Public Schools, Birmingham, Alabama:
Ethics in Primary Education

L. A. SHERMAN, Professor of English Literature, University of Nebraska:
Literature as an Element of Primary Education

J. B. JOHNSON, Dean of the Engineering Department in the University of Wisconsin:
The Lathe and the Book; How to Reconcile Technical Training to General Culture

JAMES B. ANGELL, President of the University of Michigan:
Popular Education in Relation to Character Building

NICHOLAS MURRAY BUTLER, President Columbia University:
How to Nationalize Our Educational System

J.G. SCHURMAN, President Cornell University:
The Decadence of the Theological School: Its Cause and Cure

UNITY

VOLUME XLVIII. THURSDAY, FEBRUARY 27, 1902. NUMBER 26

"Observe, there are two great reciprocal duties, concerning industry, constantly to be exchanged between the living and the dead. We, as we live and work, are to be always thinking of those who are to come after us; that what we do may be serviceable, as far as we can make it so, to them, as well as to us. Then, when we die, it is the duty of those who come after us to accept this work of ours with thanks and remembrance, not thrusting it aside or tearing it down the moment they think they have no use for it. And each generation will only be happy or powerful to the pitch that it ought to be, in fulfilling these two duties to the Past and the Future. Its own work will never be rightly done, even for itself---never good, or noble, or pleasurable to its own eyes---if it does not prepare it also for the eyes of generations yet to come. And its own possession will never be enough for it, and its own wisdom never enough for it, unless it avails itself gratefully and tenderly of the treasures and the wisdom bequeated to it by its ancestors.

John Ruskin.

The New York *World* in an effective cartoon recalls the words of Lincoln which it is well to give a wide publicity to in these commemorative days when the birthdays of Washington and Lincoln are celebrated: "No man is fit to govern another man without that mans consent."

Prof. Fisk, the head of the preparatory department of the Northwestern University, issued an ultimatum to the students of that university last Monday, which seems to us timely and justified. He declared that cigarette smoking must stop, and tells the students that arrangements have been made by which the money will be refunded to those who do not accept this ultimatum. He tells them of recent failures that are directly traceable to this habit, that as a matter of record four-fifths of the cigarette smokers among students fail sooner or later, that of the seventy-five boys who stood highest in their classes in that academy, only one was a cigarette smoker, while 57 per cent of the seventy-five boys who stand lowest are cigarette smokers. We believe that Prof. Fisk has taken a wise stand. We believe that science and experience justify his position, but if Prof. Fisk's position is right in regard to the students, what about the professors, the college presidents and preachers of religion to whom the students are to look for precept and example. While many good men smoke and many virtues are possible to the smoker, we believe that the time has come for a new demand for the physical purity, cleanliness and sanity, in preachers and teachers at least, in this direction. If the physiological and economic arguments are inadequate to condemn the nasty and expensive habit, then the argument of *"Noblesse oblige,"* Paul's argument, "If meat maketh my brother to offend, etc., etc.," obtains. Let us clean the pulpit and the class-room of the smell of tobacco, and then there will be some strength in our crusade against cigarettes among students.

Joseph F. Newton, pastor of the Universalist Church at Dixon, Ill., has been giving a series of four sermons on the philosophy of life, viz.: Atheism, Materialism, Gnosticism and Idealism. We have frequently had occasion to remind our readers of the very utterances of this pulpit. The last in the series, the sermon on Idealism, lies before us, and its words are so much to our liking and our purpose that we give them such editorial room as may indicate the message, and perhaps drive some of our readers to seek the full text, which can be obtained from the church secretary, Room 4, Loveland Building, Dixon, Ill.

Surely, it will not be argued that idealists like Cromwell, Lincoln and Gladstone were unpractical statesmen because they believed in the unseen government of the world. Estrangement from the petty and sordid details of actual life is one type of idealism, but there is a deeper idealism that is patient of details, shrinks not from drudgery, can flourish if need be in poverty and obscurity and in the face of malice and hatred.

Idealism sees the ideal in the real, the eternal in the temporal, the spiritual in the physical; it interprets the open implications of the facts nearest to our own lives. And back of all physical and spiritual things it perceives an invisible and eternal Reality from which the objects in the foreground derive their meaning. As some poet has said in lines of exquisite music:

"Never a daisy that grows, but a mystery guideth the growing;
Never a river that flows, but a majesty septers the flowing;
Never a Shakespeare that soared, but a stronger than he did enfold him;
Nor ever a prophet foretells, but a mightier seer has foretold him.
Back of the canvas that throbs, the painter is hinted and hidden;
Into a statue that breathes, the soul of the sculptor is bidden;
Under the joy that is felt lie the infinite issues of feeling;
Crowning the glory revealed is the glory that crowns the revealing;
Great are the symbols of being, but that which is symboled is greater;
Vast the created and beheld, but vaster the inward creator;
Back of the sound broods the silence, back of the gift stands the giving;
Back of the hand that receives thrill the sensitive nerves of receiving."

The "new orthodoxy" is necessarily a formless thing. Its outlines are shady and center uncertain. All transitional things necessarily are so. Herein lies its interest and its prophecy. If the "new orthodoxy" has an organ, we presume it is the *Outlook*. In some general way it has been its champion. This same theological vagueness pervades the columns of this enterprising journal. But in the issue of February 22, in an editorial on "Professor Pearson's Theology," it comes very near giving us a definite clue of where the *Outlook* would draw the line between heresy and orthodoxy. This editorial complains of the serious defect in Prof. Pearson's publications because he does not tell us whether he thinks "all so called miracles are legendary or mythical," whether he estimates the resurrection of Jesus Christ "as historical or as an illusion," whether

he regards Jesus Christ as the "consummate revelation of God on which all future revelations are interpreted and by which all other revelations, precedent and consequent, are to be tested." Upon the answer of these questions, according to this editorial, depends Prof. Pearson's "right to remain as a teacher in the Christian Church." If we understand this editorial then, it seems that a belief in miracles, in a historical resurrection, in a "consummate revelation by which all other revelations, passed and prospective, are to be tested," is the necessary test of a Christian teacher. We fear this test would cut sadly through the *Outlook* constituency and through many pulpits with whom the *Outlook* is on more than a bowing acquaintance. There are many high teachers of Religion who believe in the unbroken divinity of law, in a deathlessness, unsupported and untrammelled by any bodily resurrections and in a continuous and progressive revelation of God to man. Whether there be room for such under the Christian name or not matters but little. If this place be denied them, then so much the worse for the Christian name, that is all. Life is richer for the teachers of religion that rejoice in such postulates.

The Washington Memorial in Chicago.

The Union League Club of Chicago some years ago established a most commendable custom, that of providing and supervising high exercises on Washington's birthday. They have arranged for exercises of a high quality in the public schools, for a series of years they have maintained a great popular demonstration at the Auditorium Building in the forenoon, with a varied program such as would interest young people; for the afternoon they have brought into the city the most notable men within their reach and given them an opportunity to speak their ripened word, and the day has closed with a banquet where "the orator of the day" would again appear as principal speaker. This year the speaker was A. J. Beveridge, United States Senator from Indiana. His speech was of the brilliant oratorical kind that characterizes this Senator's achievement, full of startling epigrams and epithets, abounding in striking antitheses and oracular sentences that are so gratifying to the ears of a good-natured audience and such an obstacle to clear thinking, and oftentimes so destructive of truth, which is never a thing of paradoxes and can seldom be brought out by sharp contrasts. The whole address was pitched on the low key of business prosperity and dominion. Starting out with the assumption that the dominant trait in Washington's character was conservatism, he proceeded to apply the same to the present political, economical and ethical questions of our day.

"Adaptability!" "adaptability!" "adaptability!" he shrieked, with constant reiteration, is the "American characteristic." He called it "the heart of conservatism," the "secret of American success." This opportunism was the climax reached; the gospel of the proper and the becoming never found a more skillful advocacy in politics. "Independence" he characterized as a "catch word." He implied that America was not committed to any principle higher than that of adaptability," which, he says, "has triumphed even over the letter of the constitution."

Again he says: "Business is the great expounder of our fundamental law." "Conditions consider our relations more completely than all the lawyers who ever lived."

"We are wedded to no theory; we are joined to no catch-word; our free hand is not fettered by any unchangeable method."

"We are no China, cursed with customs, drugged and dead with precedent; we are Americans, the people of the appropriate and the adaptable."

Of course, such a speech from such a basis is necessarily redolent with Anglo-Saxon swagger. When at last he proceeds to plant himself on what he calls "fundamental certainties," we are pained to find that this is the first of his "certainties."

"Not one single foot of soil over which American civil authority is established will ever be abandoned." "What we have we hold." "This is the voice of our race; people of our blood never leave land they have occupied. No master people ever yields while they remain a master people."

To establish this point he goes far afield to find a quotation from Emerson to bolster up a conclusion that would be abhorrent to Emerson.

We do not know just to what "blood" the Senator belongs. Anyhow, it is well for him to speak for himself alone. There are other Americans who are proud to belong to races which have been beaten and still are not down. The scholarly and clear-eyed Frederick Harrison, who occupied the same platform under similar circumstances a year before, only claimed one-third of the American people as of English origin. With all due credit to the Anglo-American, this nation represents the race antecedents of the Teuto-American, the Franco-American, the Slavo-American, the Jewish-American, the Celto-American, the Norse-American and the Afro-American, to say nothing of the Malay-American citizen that the lecturer predicts.

There seems to be nothing on the horizon of American life more alarming to this orator than "a decrease of markets and an increase of production." There is no note of internationalism, world-comity, golden rule statesmanship, or the "justice which is the high note the prophets of the Bible" echoed in this speech, but there is much gloating over the fact that we have more coal, iron and skilled workmanship than we need at home, and with it hence we must find markets abroad. Hence, with this change of conditions he tells "tables are turned"—"where yesterday we asked protection from them, today they are demanding protection from us." He says:

"We cannot turn entirely to the Orient, for that market is not yet sufficiently understood, although it will be; it is not yet sufficiently exhibited, although it will be; *it is not yet our monopoly, although it will be;* and when the oriental market is opened and *monopolized by us, it will be our commercial and financial salvation.*" (The italics are ours.)

There is much implication here of the "White Man's Burden." He himself is inclined to believe that the "universal wisdom of the Father" had something to do in "driving us into the markets of the world," but he is willing to admit that it may have been a "blunder"

that did it. "I will not quarrel with you; the fact remains the same."

We have no desire to question the legitimacy of the logic that runs through this address. We only deplore the low plane upon which the logic is constructed. We regret that the name of Washington, the national holiday, the high standing of the Union League Club and the noble precedents it has established, should have been so outraged by the neglect of that high appeal embodied in the Declaration of Independence, the Ten Commandments and the Beatitudes. This logic of adaptability would have kept Colonel Washington on his farm instead of inducing him to take the forlorn hope of a few scattered colonies and to carry their burdens through seven years of privation and war, and at the close of the war it would have taught him to accept the dictatorship, if not to wear a crown.

A high moralist has said, "That gospel cannot save sinners that does not satisfy saints." And if patriots are to be made worthy the traditions of Washington and Lincoln, the youth of America must be taught the statesmanship in the dictum of the poet:

> "'Tis man's perdition to be safe
> When for the truth he ought to die."

These microbes of expediency and selfishness were a sorry plant to propagate on Washington's birthday. The Union League Club may well look to its manhood after such a debilitating dose of American bunkum, expediency and opportunism. It will be an unkindness to the orator to publish his speech in the same form and put it alongside of the address of Frederick Harrison, the wise Englishman, delivered a year ago, to which address we are driven for consolation and in order to regain our sanity. In this noble address Washington is put among his peers, the men "who have the whole earth for their tomb"; "The most splendid heroes of the ancient or the modern world." Not conservatism or opportunism is here made the distinctive feature of Washington, but the "transparent integrity of his character." He is compared with Oliver Cromwell and William the Silent, because "all three carried arms along a desperate struggle against the tyranny of a retrograde king," because "each was the soul of an obstinate contest to secure self-government against a foreign monarch," and according to this Englishman Washington rises above both William and Oliver. Indeed, he is "greater than almost any statesman in a supreme place in the whole record of the modern world," because of "his unshaken devotion to right, his perfect justice, his transparent truthfulness and lofty sense of honor." "Those," says the Englishman, "whose thought is planted on principles, whose race is humanity and whose country is the world, will ever place him above even the best of modern statesmen in virtue. That which sets him in a rank by himself among chiefs of state is the unfailing honor and guileless candor of his whole public career toward both home and foreign opponents."

How inadequate to this character are the chosen adjectives of the orator of last week—"conservative," "adaptability," "availability"! Mr. Harrison indeed attributes to Washington "consummate sagacity," but it was his "dominant virtue" that gives him power to ride in the storms."

"He impressess his spirit upon the nation, not by force, not by eloquence, not by logic, but by the apostolic power of a spotless character in rectitude, self-devotion and wisdom. This, I say, forms one of the great moral laws graven on the imperishable decalogue of history, one of the consoling truths which cheers in the task as we groan over those weary annals of the heroes of nations and the ambition of statesmen. * * * His great endowment was character, not imagination; judgment, not subtility; not brilliancy, but wisdom."

Let Harrison be read as an antidote to Beveridge. Washington can never be made the patron saint of competitive commercialism and mercenary statesmanship.

THE PULPIT.

A Sermon to Girls.

A LENTEN STUDY FROM RUSKIN.

A sermon preached at All Souls Church, Chicago, by Jenkin Lloyd Jones, February 16, 1902.

Ecclesiastical Christendom is supposed to be in retirement during these Lenten days. Society has laid aside its gaiety, dancing has been suspended, and dinners are supposed to be simplified. These forty days of gloom are decreed as a fitting preparation for the triumphant celebration of Easter joys and hopes.

Non-conformist as I am, I still recognize that the custom of religious fasting is grounded in as deep a philosophy as that of feasting. There is deep meaning in these seasons of self-denial, these periodic celebrations which summon the spirit to its high tasks of subordinating the appetites to the virtues, and passions to principles. Artificial, mechanical and conventional as the ecclesiastical calendar is, it is yet a reminder to the spirit; it is at least an attempt to make co-operative thoughtfulness and self-denial.

The task of making a study of the dangers which threaten the moral and spiritual life of girls has long lain upon my conscience, and now, in some recent studies, in class and otherwise, in that charming series of letters which John Ruskin wrote to the workmen and laborers of England, his Fors Clavigera, so full of history, art, economic suggestion, and social concern, I have found a basis for my sermon.

These letters are radiant with frankness and delightful in the confiding way in which their author takes his fellow-beings into his life, be they the toilers in the smithy, winsome girls of the boarding-school, or romping boys in the flower garden. He compares notes with them, and reveals his own mistakes, his disappointments and his longings for their benefit.

In a few of these letters he has taken the young girl upon his knee, as it were, and talked to her with the simplicity, directness and half-playfulness of a childless uncle. And if, through my sermon, I can persuade any number of girls to read, with prayerful thoughtfulness and careful deliberation in the sanctity of their own rooms, the counsel of the dear, loving, but lonely John Ruskin, as found in Fors x., xxxiv., xxxviii., xlii., lxvi. and lxvii., and then, perhaps, follow up the references which he himself has given, I shall be abundantly satisfied.

In thus particularizing girls, let no one think that either the message of John Ruskin or my own introduction thereto, is necessarily limited in its application. Indeed, in the index of his own arranging, Mr.

Ruskin has titled these references "Advice to Ladies and Girls."

There is not one morality for girls and another for ladies, neither is there one morality for girls and another for boys. Any standard of purity, modesty and simplicity, economy and self-denial that is binding on the woman is equally binding upon the man. There is no morality for the girl that is not applicable to the boy; no ethics or spiritual loftiness to which a wife is beholden that is not binding and inspiring to the husband. So let us to our sermon to girls.

Girls have peculiar dangers that it is well to take note of. I mean the favored girls, girls who do not, at least at an early age, have to earn their own living, girls whose fathers are anxious and able to feed them sumptuously, clothe them comfortably, if not elegantly, and educate them according to the most approved methods; girls for whom the college is a possibility, for whom "Society" waits, who in due time, with more or less of stately "Function" and elaborate preparation, will make their debut into this social world, with its etiquette and its precedents. What are their peculiar dangers?

I should say that chief among the dangers to this girl I have described is aimlessness; I will not say idleness, for she is busy enough. No banker has his time more carefully planned out; no man of business finds it more difficult to make room for one more thing than does this girl. Whether she be in school or out of it, she is continuously employed; her days, and alas, her nights are filled with engagements. But there is great danger that all this output of energy may want the organizing power of a worthy motive, the selective and arranging skill possible only to one who works on long lines. The preparation for college, the hope of a graduation four years later, the quest of accomplishments that will secure her favorable admission into society, and the shadowy prospect of a lover and husband somewhere in a not very distant but dim background, is no adequate purpose in a girl's life. These cannot suffice to fill the place of professional purposes or business intentions which lay hold of her brother or boy companions at the same age. So the girl is in danger of being silly, where the boy is in danger of being rude. His sports are boisterous, maybe coarse; his vices are deplorable, but they affect manliness. The girl's dangers lie in other directions. The absence of a high, commanding aim opens the way for other weaknesses of which I would speak.

Graduation, society, courtship, even usefulness, often lure the girl into the love of display or at least into a conformity to fashion. So far as dress, diet, hours and amusements are concerned, she becomes at least conventional, anxious to conform, afraid of violating the proprieties. Hard as is the saying, it is yet true, that such a girl as I am speaking of gives an overweening amount of her attention to externals. Anxiety for dress and love of decoration takes such possession of her that she unconsciously becomes an enemy of art and a stranger to economy. And this apparently is not from choice but from necessity, the necessity that tyrannizes over a weak will, the necessity that rides down individual preferences, the necessity that seems to be imperative, that bids a girl, against her judgment, against her taste, against her feelings, aye, confessedly against her conscience, to say to herself and to others continually, day after day, week after week, and year after year, in effect, "How can I help it? I cannot make myself odd. They all do it. I must be something like other girls and do something as they do or be a nobody." It was a woman of judgment that characterized women as belonging to "the money-spending sex." The morals of expenditure are as yet very crudely developed anywhere. Perhaps they are most crude among women. The fact that they in the main are allowed the control of only "spending money," and that that "spending money" is generally gauged by the necessities of wardrobe and larder, has released women from a sense of responsibility for large undertakings, public interests and far-reaching thrifts, she is consequently justified in the public mind, if not in her own, in such expenditures for dress and decoration, for society and amusement, as are ordained by her "set." When her concern for self broadens out into a care for family, it is still in danger of being bounded by narrowness.

This lands us at the third great danger of the girl of the period, namely, narrowness. Her methods are in danger of being rimmed by her preferences and her prejudices. Her first great concern is for her family, as it should be. This broadens out into great devotion to her "set." She becomes not only a loyal member but a great champion of her club. Sectarianism in religion finds its stronghold in the conservatism of women. Her church devotions are not easily shocked by the revelations of science or the decisions of higher criticism. The ranks of conformity have a great over-population of the feminine gender today, as the rolls of all the orthodoxies testify. The girl is charitable, but it is apt to be a certain kind of "sewing society charity" made up of Thanksgiving baskets to the poor, Christmas dolls to the dirty who live in the slum districts, occasional excursions into the same slum districts if such diversions turn out to be "quite the thing" in her "set." They will certainly prove interesting, for there is no science more fascinating to the human mind than the science of sociology, but those excursions are too often followed by a relapse into the conventional expenditures, indulgencies, and "functions" into which she has grown, to which she belongs, and from which she cannot, perhaps ought not, extricate herself.

But this is a thankless task. I hope all I have said is untrue. I shall not undertake to substantiate a single statement I have made. If in your own heart and mind there is no truth in what I am saying, God be praised. I gladly accept the verdict of that court. It is a higher tribunal than the court of my judgment or of my experience.

And still further, who am I to pronounce upon the canons of dress and of diet? Who can fix the bounds of beauty in dress or tell the spiritual potency of a ribbon well placed or a gem tenderly earned and nobly worn? Certainly not I. Indeed let no one dogmatize about these boundary lines of beauty and luxury. But let no one be indifferent, defiant, or extravagant because these boundary lines are not fixed, for boundary lines there are. Let God, not man, be the judge in these matters.

So, with the help of Ruskin, let us turn from criticism and negation to some of the inspirations and affirmations of the problem. Victor Hugo called the nineteenth century the "woman's century." The facts, I fear, will hardly bear him out, but they do suggest that the twentieth century is to be "woman's century" in a still truer sense.

The nineteenth century not only vindicated woman's right to earn a living, but proved her ability to do so. In the nineteenth century, woman demonstrated her power to stand alongside her brothers in the serious struggle of life. She has preserved her purity and her dignity in business, in the professions, and in college halls. It remains for the twentieth century to prove that the favored woman can consecrate both money and leisure to larger uses; that self-denial, sobriety and common-sense are to reconstruct woman's dress, diet and social relations, as they have reconstructed her place in the industrial world. More and more will the girls who go

through college with plenty of money to spend, come home not to spend more money or to flaunt their jewels and exploit the fashions, but to become prominent workers for the good of the community, rejoicing in their freedom from the servile tasks of poverty in order that they may the better carry the higher bondage of public service. They will rejoice in the freedom that permits them to become servants.

There opens up before every girl, as before every boy, two holy possibilities; the one of earning an honest living for herself, achieving this in such a way that she may take unto herself that larger life of the home, and still do her part, extending the boundaries of her personality until it includes husband, and the blessed heritage of children.

In addition to this, there opens up to some girls, as to some boys, the possibility of carrying life beyond the bread-winning and home-making battle, and, with the surplus of life's commodities, becoming conscious, deliberate workers for the public weal. There is a line somewhere where private concerns must pass over into public service; where man and woman are ordained of God to be servants of the commonwealth, stewards of God's bounty, bishops in the church of the public weal, after the order of Tolstoy, Ruskin and William Morris; of Florence Nightingale, Octavia Hill and Jane Addams. There comes a time in the life of every educated and favored girl when it is as much her business to resist social tyranny on the avenue as to ameliorate industrial tyranny in the alley.

Do you ask what a girl can do, particularly a girl hemmed in by social convention and weakened by the ambitions of an unwise mother and an indulgent father; such a girl as Ruskin calls "a slave to society, who must do what the people next door bid her do?" Let Ruskin answer: "She can resolve with every vestige of human energy left her to put a few things into God's fashion instead of the fashion of next door; to dress according to God's taste (and I can tell you he is likely to have some as good as any modiste you know of); to dine according to God's taste, instead of the Russian, to supper or picnic with guests of God, invited occasionally, mixed among the more respectable company." And it was Ruskin who made the audacious suggestion to one of his lady friends addicted to giving "dinners," that she should arrange her *menu,* invite her guests, seat them at the table, and direct the conversation as if Jesus himself were to be one of the guests.

But little girls do not give dinner parties. They are not allowed to select their own clothes. Their garments are planned for them, according to the dictates of whom? Certainly not according to the canons found in the Bible, not according to the dictates of truth, as it is in Jesus, but according to the dressmaker, the tailor, who is advised by the fashion plate that represents the enterprise of the manufacturer of dress goods and the daring innovations and ever shifting fancies of a Parisian princess trigged out *"a la mode."*

In answer to the despairing question, "What can a girl do," Ruskin asks if there is no garden near where the little girl can get leave to pull up weeds; if there are no dead leaves to sweep, no dusty places to water, no scattered brickbats to put in an orderly pile? "Are you ashamed of such tasks?" he asks. "Shame is the devil's pet weapon; he does more with this than with false pride, for with false pride he only goads evil; with false shame he paralyzes good."

But Ruskin preaches no gloomy gospel to girls. No more would I. If God meant life to be sunny, buoyant, beautiful, as I believe he did, then more than anything else it is the duty of the girl to help make it so, aye, to be so. In order to do this, dress is one consideration, for Ruskin well says, "She cannot be wholly charming if she is not charmingly dressed." It is her duty to dress in good taste, but extravagance is never in good taste, and wastefulness is always bad morals. I shall not undertake to give Ruskin's rules in these directions, wise as I deem them, and important as they are. The girl will find herself in harmony with them all if she can but accept the inward vocation of public service, the subordination of her own charms and her own joys to those of the commonwealth, and find the road thereto, as Ruskin suggests, in a calm temper and a consecrated stewardship. He says: "Never seek for amusement, but be always ready to be amused. * * * If you make the aim of your life amusement, the day will come when all the agonies of a pantomime will not bring you an honest laugh." But the road of service brings power. Jewels and gems are justifiable, but not so long as there are those in the world who through no fault of their own are shivering in the cold, inadequately clothed and imperfectly fed. Fine dresses are beautiful when beautifully made and worthily worn, but says Ruskin:

"You have no business now to wear anything fine yourself, but are bound to use your full strength and resources to dress as many of your poor neighbors as you can. * * * So far as in you lies, be sure that every day you are laboring to clothe some poorer creatures. And if you cannot clothe, at least help with your hands. You can make your own bed; wash your own plate; brighten your own furniture, if nothing else.

"'Servants' work?' Of course it is. What business have you got to hope to be better than a servant of servants? 'God made you a lady?' Yes, he has put you, that is to say, in a position in which you may learn to speak your own language beautifully; to be accurately acquainted with the elements of other languages; to behave with grace, tact and sympathy to all around you; to know the history of your country, the commands of its religion, and the duties of its race. If you obey his will in learning these things, you will obtain the power of becoming a true "lady," and you will become one, if while you learn these things you set yourself, with all the strength of your youth and womanhood, to serve his servants, until the day when he calls you to say, 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'

"You may thus become a Christ's lady, or you may, if you will, become a Belial's lady, taking Belial's gift of miserable idleness, living on the labor and shame of others, and deceiving them and yourself by lies about Providence, until you perish in hell with the rest of such, shrieking the bitter cry, 'When saw we Thee?'"

With the most ardent devotee of fashion I plead for the beautiful. Art is the hope of the toiling multitude as it is the joy of the cultivated; it is one of the highways that lead to God. But art is not fashion; art rests in simplicity and never violates the principle of fitness. Every bonnet, as well as every cathedral, must have a background of morality against which and by which its artistic quality is to be tested.

What is art? It is hard to answer. No one has yet given an answer that holds. But listen to Ruskin's words: "An artist is a person who has submitted to a law which it was painful to obey that he may bestow a delight which it is gracious to bestow." This is akin to Tolstoy's searching definition: "Art is a human activity, consisting in this, that one man consciously, by means of certain external signs, hands on to others feelings he has lived through, and that other people are infected by these feelings, and also experience them." This "gracious" element of which Ruskin speaks should be the incentive of all girls, and

the vocation of all women. No dress, no book, no college, no "tea" or "function" is justifiable that does not have in mind this gracious element of helpfulness, of service to the common weal.

I believe in co-education. What is good to develop the mind of the boy is necessary to develop the powers of the girl. But there is a differentiation of vocations as life advances, and for the better preparation in this direction, Ruskin, I think, is wise when he says:

"If there were to be any difference between a girl's education and a boy's, I should say that of the two the girl should be earlier led, as her intellect ripens faster, into deep and serious subjects; and that her range of literature should be not more, but less frivolous, calculated to add the qualities of patience and seriousness to her natural poingancy of thought and quickness of wit, and also to keep her in a lofty and pure element of thought. I enter not now into any question of choice of books; only be sure that her books are not heaped up in her lap as they fall out of the package of the circulating library, wet with the last and lightest spray of the fountain of folly.

"Or even of the fountain of wit, for with respect to that sore temptation of novel-reading, it is not the badness of a novel that we should dread, but its overwrought interest. The weakest romance is not so stupefying as the lower forms of religious exciting literature, and the worst romance is not so corupting as false history, false philosophy or false political essays. But the best romance becomes dangerous, if, by its excitement, it renders the ordinary course of life uninteresting, and increases the morbid thirst for useless acquaintance with scenes in which we shall never be called upon to act."

The pith of this sermon to girls is simply an appeal for sincerity, simplicity and service in the realm in which the girl lives. Do not parry the sermon with a joke. Women, dear, sweet, conscientious women often fail to carry their religious aspirations into those activities into which their daughters must grow and through which they must pass to womanhood. It was Queen Isabella's jewels that discovered America. Over and over again has woman laid her follies, or at least her superfluities, upon the altars of God, which are the altars of humanity, and the cause of truth and justice has builded upon that sacrifice.

You want money and I want money today to advance a high interest, to rear noble institutions, to propagate love in the community. You know better than I do that if for one year we could scrape from off the hats of five hundred women living within a mile of where I speak, the excrescences, the inartistic elaborations, the cruel bird decorations, that disfigure the hats and burden the faces under them, the Building Fund of Lincoln Center would not only be completed, but the endowment fund would be well begun. If this does not apply to the hats of any one in this company, it simply means that I am not thinking of you.

If we go further than hats and touch the jewelry cases of the women on the boulevards and the avenues, we shall finish our hundred-thousand endowment fund and still leave womanhood beautiful, gracious and queenly in her adornments as well as in her spirit.

I am making no plea for money; I would not vitiate the general argument by particular application. I simpdy enforce a great principle with a small illustration. I close as I begun by saying that the menace of our girls is aimlessness; that the dangers of the girlhood I have been talking about are an over-concern for externalities; the superficial distractions of society, the absence of the high sense of a vocation. To girls as to boys, to women as to men, I commend the consideration of Ruskin's essentials of life. Is it not true that no one knows how to live without the three material things, "pure air, water and earth?" And that life is scarcely worth living without the three immaterial things, "admiration, hope and love," that is, the power of discernment, of knowing the beautiful, of reverencing the noble; the foresight that gives the impetus to work, and lastly, the love which makes life precious, the love that enlarges with the enlarging life, the scope of which widens with the growth of knowledge, the love that begins in the mother's arms and ends with the motherly arms that reach out for all the world, the love that is first a shelter, but comes to be a sheltering power.

At last my sermon has escaped its Lenten implications and reached the Easter joy and thought. It has overridden all age and sex limitations because, as I said before, what is good for the girl is good for the boy, what is true for woman is true for man, and the true Lenten season counts three hundred and sixty-five days in the year and is marked by joy and not by gloom. It is a quest for life and not for death; it points to a resurrection not of a body out of a rock-hewn tomb, but of the spirit out of selfish weakness into loving power, out of grossness into purity, out of conceit into modesty, out of external elaborations into spiritual simplicity; a resurrection out of the life of ribbons and gewgaws into the gracious life of smiles, kindly words, helpful deeds; a life of growing cheerfulness, of Christlike service, the Godly life which is possible on earth and prophetic of heaven.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,

Lecturer of the Ethical Society of St. Louis.

XX.

The Selfishness of the Egyptians. Moses and Pharaoh.

I come now to a strange and curious part of my story. It will seem extraordinary enough, as if it belonged quite to another world. We know, however, that something terrible did happen and punishment came upon the wicked Egyptians for their selfishness.

You see they had made slaves of the poor Israelites, treating them not like human beings, but as if they were brutes, making them do the harder kind of work, and beating them as a man would his camels. They kept all the best food for themselves, giving to the Israelites only enough to save them from starving to death. They showed no pity and no mercy. They were very selfish and bad; and when people are thoroughly selfish, as they were, it is pretty sure that a time will come when they will be sorry for it. And the time came when the Egyptians were sorry enough for the way they had acted, and were only too glad to let the Israelites go.

Moses and Aaron once more addressed the king of Egypt and told him the command of the Great Ruler, how he was to let the people go. And then there came to pass the awful "Plagues" which you may have heard about. I will tell you about some of them. You see, they were as a punishment for the wicked selfishness of the Egyptians and the selfishness of the wicked Egyptian king.

The king would not listen for a moment to Moses and Aaron, and refused what they asked for. And so the Lord over All said to Moses: "The king's heart is stubborn, he refuses to let the people go; get thee unto him in the morning; Lo, he goeth out unto the water, and thou shalt stand by the river's brink to

meet him. Take thou thy rod in thine hand and thou shalt say unto him: the Lord, the friend of the Israelites hath sent me unto thee, saying, Let my people go; and behold, heretofore thou hast not hearkened; now thus saith the Lord: Behold, I will smite with this rod upon the waters which are in the river, and they shall be turned to blood, and the fish that is in the river shall die, and the river shall stink, and the Egyptians shall loathe to drink the water of the river."

And Moses did just as he was told. He lifted up the rod and smote the waters of the river in the sight of the king and his servants; and we are told that all the waters in the river were turned to blood, and the fish that were in the river died and the river stank; and the Egyptians could not drink the water of the river, and there was blood throughout all the land of Egypt.

This was certainly something awful to happen there in that country; and we might feel sure that after what took place, the king of Egypt would be only too glad to let Moses and Aaron have their way, and let the children of Israel go forth. And so after all this, Moses and Aaron thought that the king of Egypt would give his consent. But no, the king's heart was hardened, and he hearkened not unto them. He turned and went back into his house; neither did he lay even this to heart.

Then there was another plague. The rod was stretched forth over the waters of Egypt, and we are told that frogs came up and covered the land of Egypt. They came into the palace of the king; into his bed chamber; into the houses of his servants; into their ovens. All the land was smitten with frogs.

This was more than the king of Egypt could stand; and he said to Moses and Aaron: "Entreat the Lord that he take away the frogs from me and my people, and I will let the people go." And they said to the king: "Be it according to thy word." And the frogs died out of the houses and out of the courts and out of the fields. But I am sorry to say that just as soon as the country was relieved of the plague, the king of Egypt, overcome by his selfishness, hardened his heart and refused to keep his promise. He would not let the children of Israel go. And it was necessary for another plague to come upon Egypt.

By this time we almost begin to feel pity for these selfish people and for their foolishly selfish king. They were getting the punishment they deserved. And the Lord said this to Moses: "Rise up early in the morning and stand before the king; lo he goeth forth to the water, and say unto him: "Thus saith the Lord: Let my people go; else if thou wilt not let my people go, I will send swarms of flies upon thy servants and upon thy people and into the houses of the Egyptians. But in the land of Goshen that day no swarm of flies shall be there."

And all this happened, as we are told, and there came grievous swarms of flies, and the whole land was corrupted by reason of this most fearful plague. Then for a time it looked as if the king would give in. He was surely being punished enough. And he said to Moses and Aaron: "I will let you go;" and Moses said, "Behold, I go out from thee and I will entreat the Lord that the swarms of flies may depart from Pharaoh and his servants, and from his people; but let not Pharaoh deal deceitfully any more in not letting the people go forth."

And then, can you really believe it?—when the swarms of flies had departed, the king changed his mind again, becoming more selfish than ever. He hardened his heart this time also, and would not let the people go. So there was another awful plague which came upon the cattle of Egypt, and nearly all the cattle of Egypt died.

It was the same story over again. The king of Egypt would consent until the plague was removed; and then he would change his mind and would not let the people go. There was a plague of Darkness, which you would surely think would bring the Egyptians to their senses. We are told that the whole land was covered by a thick darkness, "a darkness so thick that it could be felt."

But the thick darkness that hung over the Egyptians for a number of days, and the plague which killed the cattle—all this did not move the king of the Egyptians. He kept on getting more and more selfish, promising to let the people go during the time that the plague lasted, and then when it was over, breaking his promise.

Finally came the last and most awful punishment, something too terrible to think of. But it brought the king of Egypt and his people to their senses and made them cry—"we have had enough." This is what Moses and Aaron at last said to the king: "Thus saith the Lord: About midnight will I go out into the midst of Egypt and all the first-born children in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon the throne, even unto the first-born of the maid servant that is behind the mill, and all the first-born of cattle; and there shall be a great cry throughout all the land of Egypt such as there was none like it nor shall be like it any more."

But the king of Egypt would not listen, and the evil came. First, however, the children of Israel had to be told what they were to do. Moses and Aaron felt quite sure now if this punishment fell upon the Egyptians, that the time would come when the Israelites would be allowed to go forth from the land.

And this is what the Lord said to Moses and Aaron: "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month, they shall take to them every man a lamb, according to their father's houses, a lamb for a house; and if the household be too little for a lamb, let him and his neighbor next to him take it according to the number of souls, every man according to his eating shall make count for the lamb. And they shall take of this blood and put it on the two side posts and upon the lintel and upon the houses wherein the people shall eat it. And they shall eat the flesh in that night roasted with fire. And thus shall ye eat it; with your shoes on your feet and with your staff in your hand, and ye shall eat it in haste. For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast. And the blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you and there shall be no plague of this kind upon you to destroy you when I smite the land of Egypt."

And so the children of Israel were ready. They had made up their minds to follow Moses and Aaron, and to obey. The night arrived when this awful doom was to fall upon Egypt. And the children of Israel by their households took each a lamb and killed it and put some of its blood upon the door posts and upon the lintels, and then cooked the food and ate it in the night, all dressed and ready to go forth as soon as they should be summoned by Moses.

Midnight came. And it came to pass that the Lord smote all the first-born in the land of Egypt, from the first-born of the king of the Egyptians that sat on his throne, unto the first-born of the captive that was in the dungeon, and all the first-born of the cattle. And the king of Egypt rose up in the night, and there was a great cry in Egypt, for there was not a house where there was not one dead. And the king called for Moses and Aaron and said: "Both ye and the children of Israel, go: take both your flocks and your herds, and begone." And the Egyptians were urgent upon the

people and sent them out of the land in haste, for they said: "Or we be all dead men."

To THE TEACHER: The ethical element in the story of the "Plagues" is feeble. It only suggests how punishment in the long run somehow hangs over selfishness or wickedness. But children ought to learn the story, because its details have entered so intimately into the language of Christendom. Something might be said of the human nature shown by the king in giving in when in trouble, but falling back into selfishness as soon as the trouble is over. This could be pointed out as a common trait with a great many people who may be only frightened into doing better, but who do not really change *at heart*. It must rest with the teacher or the head of the school where these lessons are used, to decide as to how far this narrative should be taken as literal history, or how far as simply tradition.

THE STUDY TABLE.

Notes.

Funk & Wagnalls Company sends to the Table "The Life and Epistles of St. Paul," harmonized in Scripture language. This book is well enough for those who are interested in such topics. It is a rehash of Scripture language, and may be useful to those who are studying the New Testament. It is well arranged, and, so far as I know, is chronologically correct. I observe that some of the theological professors declare the book to be quite valuable. I find it difficult to say more on the subject. It is the work of Rev. S. W. Pratt. From the same firm I receive "The Color of His Soul," by Zoe Anderson Noris. This book is said to be something novel and useful. I doubt it.

From G. P. Putnam's Sons I am in receipt of the latest volume of "Stories of the Nations." This series is intended to give a picture of the nations in graphic narrative. This one volume before me is one of the most delightful historical works that I ever read. The style is clear, enlivened by the imagination, and made thoroughly readable. It reminds me frequently of the literary tendencies of Mr. Green, but you would know that the writer had Welsh blood in him. I never before knew quite so well how to understand a Welshman. "The wild and rugged outlines of mountains are mirrored as intense but broken purposes in the Welshman's character, always forming great ideals, but lacking in the steady perseverance of the people of the plain. His imagination makes him exceedingly impressionable; he has always loved poetry and theology; but this very imagination, while enabling him to see great ideals, makes him incapable of realizing them—he is too impatient to be capable of organization." The illustrations of the volume and the general makeup are perfect. I hereby announce myself a believer in this series of volumes. It is far superior to most of the historical series now on the market.

I want to call the attention of the readers of UNITY to the splendid work now being done by the Open Court Publishing Company in giving us the Religion of Science Library, consisting of the works of the chiefest philosophers. The Open Court and Monist are growing in value month by month, if that be possible. A little volume is published in London and noticed by Open Court, entitled "The Religion of the First Christians." It is a most remarkable volume, and it will pay anyone to secure it. I think it could be imported for about $1. E. P. POWELL.

The Book of Psalms, with Introduction and Notes.*

Commentaries on the Psalms are almost beyond counting and of all varieties. Some are critical, some devotional, some historical, some literary, while others combine all these qualities. The volume at hand is the last class, so far as a book so small can be. Belonging, as it does, to the Cambridge Bible for Schools, exhaustive treatment was precluded.

It is the last of three volumes on the Psalter in this series, and contains, besides an exposition of Psalms 90 to 150, an introduction to the entire Psalter. The work is excellently done, the exposition, the critical treatment, the translations in the notes and the introduction. The author's attitude betrays little bias, and his conclusions are generally well established. We confess to a feeling of relief in the discovery of a commentary on the Psalms which is so judicious, so free from dogmatism in the matter of the dating of the individual Psalms, and withal so fair and complete in its statement of really decisive data as is Dr. Kirkpatrick's. It displays an alert, open-eyed conservatism which, since it is not hidebound, is exceedingly restful after the wildness of much recent work on this most-used book of the Bible. The high standard attained by the more recent volumes of the Cambridge Bible is maintained in this number.

GEO. W. GILMORE.
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Higher Living. XXIV.

Those bitter sorrows of childhood! when sorrow is all new and strange, and hope has not yet got wings to fly by beyond the days and weeks, and the space from summer to summer seems measureless.—George Eliot.

Many instincts ripen at a certain age and then fade away. A consequence of this law is, that if, during the time of such an instinct's vivacity, objects adequate to arouse it are met with, a habit of acting upon them is formed, which remains when the original instinct has passed away; but that if no such objects are met with, then no habit will be formed.—William James.

The question still remains whether "discipline" is not a matter of gratification of the person in power rather than a sincere and honest attempt to benefit the person disciplined.—Egbert Hubbard.

The unwilling brain
Feigns often what it would not; and we trust
Imagination with such fantasies,
As the tongue dares not fashion into words.
—*Shelley.*

One of the most important considerations of children is to be had in connection with their being the subjects of fear. Almost all adults can remember various childhood "spells," when they were in agony over certain vague, or perhaps more definite matters, with which they ought not to have had anything whatever to do. Among these were death; bodily harm especially to loved ones; being themselves carried away by ogres or being punished for what they many times knew not. In the fears of many children the superstitious element is very large, especially if they have been practiced upon by older persons, or have been much to church and Sunday-school. Instead of getting the ideas that are supposed to be plainly enough taught, these little misunderstanders get but ghostly semblances of truth, which altogether more frequently plague than help them. Vague but ominous visions of awful places for bad men and naughty children; the crack and swish of lashes over their own backs; the scorching of fires in which parents or relatives forever and forever scream and writhe; the chill of cold death made worse by dark sepulchres, and all sorts of varieties of

*By A. F. Kirkpatrick, D. D. Books IV and V, Psalms, XC—CL. Cambridge University Press. (New York: Macmillan, 1901. Pp. cxii, 547-847, 80c.)

these all too often have made the unsuspecting boy and girl simply walking shadows of their own imaginings, and the many forebodings associated with these.

But this is certainly not the road to moral health, nor is it good mental pabulum either. No child should ever be left to brood over such unwholesome things, unsuspected, and unhelped. Pity unspeakable is due the poor child who has no one to whom he dare go, because of anticipated repulsion, or of being made cruel sport of. The simple fact is the heart of many a child eats itself up in loneliness and morbid anticipation, simply because there is no one suitable and near at hand for the needed companionship and social expression. Indeed, some one should see to it that every child has an intelligent, kind-hearted Familiar, into whose ears all such matters can be poured indiscriminately, and from whom there shall go, in turn, a sympathetic, wise and explanatory consideration. If nothing better, let them be turned over to the "Sam Slawsons" of the neighborhood; such a character has been a timely God-send to many a child, who, for all his parents or other legitimate protectors would, or even could know or do, might otherwise have gone to destruction.

Generally speaking, here is an opportunity, a sphere, or a career for an universal exercise of energy and knowledge, which shall pay those who enter upon it so many fold, that their own selves will perceptibly broaden and deepen in consequence. Hawthorne pitied the person whose smile did not awaken a returning smile from children. But he said naught of the unresponsive child who wonders why anyone should ever smile upon him at all. Let the art of awakening the smiles of childhood be cultivated, especially by certain unemployed womankind, as intelligently and assiduously, at least, as that of making slippers or pin cushions for the older brethren. Some time, long after, other smiling faces will light up the sad procession of sad humanity; and so, some of the waste places of earth may be made glad. Verily, how long before our unostentatious commonplace shall thus become the Shekinah of many lives, both low and high!

Closely allied to fear, and very generally growing out of the natural cowardice that is behind it, is the almost universal tendency on the part of children, sooner or later, to indulge more or less regularly in the practice of what we call "lying." And probably there is nothing which is more often a source of both great anxiety and deep sorrow to parents than this. That their own little jewel, so fresh from the mint of the Great Artificer, should so soon prove to be seemingly as spurious as this practice is generally thought to indicate, is not more beyond their understanding than it is fraught with consequences, which, as they look upon them, may prove to be of the utmost seriousness. Yet how mistaken is this notion, and how very useless all this foreboding. What we call children's lies are no more lies in a real sense, and are no more to be burdened with the consequences of lying, than are the wayward, incoördinated, purposeless motions of early infancy either to be considered wrong in themselves or portentous of evil.

In either case, we have to do, simply, with an epoch in the course of development, the outcome of which will be either useful or useless or harmful just as the subsequent growth is anticipated and made to be. Thus, as we know there could never be subsequent handling, or walking, or voicing, to any purpose whatever, if it were not for the months of meaningless noises and motions preceding these developments, so may we be sure that certain very important phases of mental activity just as necessarily depend on this period of wayward speech, when so much that superficially appears wrong holds such sway. Likewise, just as truly, too, may we be sure, that if the first luxurious motions are never succeeded by those which are subordinated to rational purposes and plans, and to the lessons of daily experience, then will such an ability to move freely become a nuisance or a curse, even as it really is with many an adult; while so, too, if the wayward, seemingly foundationless, often purposeless, or even purposeful fact-distortions of the older child, are never superseded by the proper uses of the imagination, and by the proper strength to stand on the truth itself, will there certainly result very obvious perversions and weaknesses of character, even as we now see altogether too frequently. Hence, it is all-important to remember that whatever the outcome in either case may be, it is not the motor ability, or the lying ability, which is to be blamed; but, rather, the way in which either has been trained along lines of subordination and use.

Closely analyzed, the faculty for lying is just as useful as the faculty for telling the truth. For, it is either through fanciful re-presentations of actual facts in more universal or restricted relations; or through invention of new situations and of new combinations of facts to fill these; or through the projection of self into imaginary relationships, and a subsequent learning from the consequences thereof; or through a want of the actual knowledge required for certain circumstances of stress or pain, and the attempt to invent something which will answer the immediate need of relief; or through fear of anticipated consequences, and a most natural effort to obviate these—in fact, through a most legitimate use of a valuable fundamental process, that the young child develops the future power and possibility of invention, of constructive imagination, and of projecting himself into the future, and the like. To illustrate. A little girl standing by a shrub full of flowers near the sidewalk was spoken to by the passing patrolman in these simple words: "Good morning, little girl." Soon after, to one who had seen and heard it all, and who simply remarked, "The policeman spoke to you, didn't he?" she answered: "Yes. He said 'Don't pick those flowers'; and then he ran as fast as he could down the street." The mother of the child had already spoken in sorrow of the growing tendency to lie, and, being present, was thoroughly shocked at this new offense in the presence of comparative strangers, and so, troubled anew to know what course to take. Yet, when adequately investigated, what did we find? Simply, or rather complexly, this: The child lived where the people were crotchety about their few flowers, and had told her frequently not to touch them, and had threatened the policeman's services, if she did. Again, one day, while walking with her mother, they actually saw a policeman running rapidly ahead of them. Moreover, she was very fond of flowers of every kind. Now then, putting the real facts together —love of flowers; emphatic repression of her love in connection with the policeman's role; and the actual observation of one part of his activity, there had come a fine opportunity for the child imagination to reconstruct things so as to satisfy the budding instinct for invention, but with, of course, the moral aspect of the matter quite unthought of—an opportunity to which she was as much entitled and for exactly similar reasons as she had many times been to freedom of motion purely.

Remembering all this, we are able to see that the child who has never been through the stage of fanciful depicting, called lying, is, in consequence, just this much the less finished for the valuable scientific and poetical, and philosophic uses of the imagination, later in life. For, what is a lie other than some new hypothesis held in mind until experience of some kind proves it to be either useless or wrong? And the growing child-mind is certainly not to be blamed for an exer-

cise which, later on, may mean so much the more freedom to conceive new light, to seek it, and profit by it.

So, then, instead of whipping and condemning and damning children for "lying," let us seek to learn its true significance in their development, and the laws which govern it; and then to direct them in such a way that the proper uses of the imagination and the proper development of moral strength will surely follow.

Moral strength itself, as such, does not come except in the face of circumstances, which, seemingly, can best be met by lying. So, moral instruction as such, should all have reference to showing how such fanciful evasions of facts and their consequences ought to be estimated alongside of a courageous looking at things squarely in the face, and grappling with them according to their real worth and our real worth, besides. Let the idea of evil which is now attached to children's lies be superseded by that of the goal to which these may be made to lead. Practically, let the lying child always be treated in such a way as to emphasize the fact of untruth as little as possible. This can be best done by invariably placing the truth most conspicuously alongside the untruth; by clearly pointing out the difference between these; and by showing the consequences which must necessarily follow either in turn; and then, by repeating over and over again, not the awfulness of lying, but the courage and strength and happiness which will result from trying always to see things as they really are, and this enforced by being perfectly accurate in our own observations and descriptions. In this connection many have first need to get the beam of superlativity out of their own eyes, before they try to deal with the mote of lying, supposed to be seen in those of their children. Indeed, there is nowhere more vividly illustrated the fact that not what parents inculcate abstractly, but what they live concretely, is just what most deeply and permanently influences children either for good or for evil.

SMITH BAKER.

A Dog's Race With a Locomotive.

Passengers on the noon train on Sunday on the Boston & Providence road were quietly interested in a pointer dog. The canine would not violate the rules which forbid passengers to stand on the platform, and he was too modest to enter the passenger car, which was crowded, principally by ladies. His master was in a dilemma, and before he had time to resolve what to do the train started, and so did the dog. The locomotive whistle screeched and the dog yelped in defiance as the race began. At times the ambitious animal would be ahead of the engine, and then would fall behind. Every window in the train had a head or two peering out watching the race, and all sympathized with the dog. He seemed to realize that he was an object of interest, as he would make an occasional burst and show terrific speed. Between the Heath street station and Boylston the Stony brook runs under the railway, and the bridge is not planked. The pointer went pell-mell between the guards and down into the stream. But he as suddenly emerged and gained the track, and reached Boylston just as the train stopped. Had it been any other day than Sunday the dog would have been saluted with hearty cheers by the ladies and gentlemen whose interest he excited. As it was, he gave three yelps for himself and almost upset his master, so glad was he at meeting him on terra firma.—*Boston Times.*

UNITY

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

THE JEWS AND THE HOLY LAND: VIEWS OF PERE HYACINTHE.—In response to an invitation from the Pastors' Association of the National Protestant Church of Geneva, M. Hyacinthe Loyson gave, at its monthly meeting, January 27, a delightfully informal talk on certain impressions received or confirmed during his recent travels in the Orient. *La Semaine religieuse* of February 1 gives more than a quarter of its space to a report of this interesting discourse and the discussion which followed, but only its more striking features can be reproduced in this little corner of UNITY.

Arrival by rail at the new station in Jerusalem, said the speaker, clashes somewhat unpleasantly with the natural memories and emotions that stir the Christian's soul in the Holy Land, but a journey thither is still, and must always be, a pilgrimage for the religious man. Struck by the thought that the three great monotheistic religions, starting with Abraham, the father of all believers, treat each other as enemies, and deeply moved by the Armenian massacres and by Christian persecution of the Jews, Father Hyacinthe felt it his duty as a minister of the gospel to work for the harmonizing of these various elements. "Not," he says, "that I had, as has been reported, the foolish idea of founding a new religion in which these three should be merged; I simply wished to draw together the religious and intelligent disciples of these three existing religions by pointing out how they are already united by three ties: belief in the unity of God, acceptance of the Mosaic decalogue as the basis of ethics and civilization, and respectful sympathy for the historic person of Jesus Christ."

In the attempt to do this he was largely thwarted. The sultan, while offering him decorations, which he declined, forbade him to speak in public within the limits of his empire. Nevertheless he found a hearing in the two colleges sustained by American Presbyterians in Constantinople, and in Jerusalem he came into contact with Jews, Mussulmans and oriental Christians It was of the Jews that he spoke chiefly in Geneva, and in part as follows:

"Jerusalem is still today the city of the Jews. Though humiliated and subjected to certain interdictions, they are more numerous there than either Mussulmans or Christians. They are for the most part petty traders whose business is insufficient to put them in easy circumstances. Their special quarter in the old city is filthy and disgusting. But they lead a quiet life under the authority of the sultan, the followers of Islam being fairly tolerant when political distrust and religious fanaticism are not aroused, and non-official religions are freer, as to their external manifestations, in Jerusalem, than they are in Paris.

"The mental and moral condition of the Jews in the city is scarcely better than the material. The rabbis think that ignorance will protect their people against unbelief and Christianity, hence they train them in the prescriptions of the Talmud and a horror of Christians. Liberal and educated Jews sent by the Alliance Israelite have opened schools and studios where the French language is taught and modern ideas are advocated, but such have been repeatedly excommunicated by the rabbis of Jerusalem. It is true that the representatives of the Alliance are pure deists, lacking the religious sentiment. I knew also in Jerusalem a Jewish atheist, very sincere and devoted to his nation, who, though very learned and not very prosperous, has yet declined Russian offers, and confined himself to a little country-house, where he publishes a newspaper and a review in Hebrew; we also owe to him a great Hebrew dictionary. He seeks to revive a dead language,

but Israel survives only through Jehovah, and her future depends on a religious reawakening.

Speaking of the Place of Wailing of the Jews and the site of the ancient temple now occupied by the mosque of Omar, M. Loyson quoted this utterance of an Arab sheik: "Moses, Jesus, Mahomet were three great prophets, but God alone is God." "For my part," said he, "I would add, and Jesus is the Son of God, but a meaning has often been given to this expression inacceptable to true monotheists. The Koran observes that Jesus said, not: 'I am God,' but: 'Worship God, my Lord and your Lord.' A German Jew once said: 'Christians do not worship God; the Protestants worship a Jew, the Catholics a Jewess.' We must avoid giving occasion for such misconceptions."

On the question of missions to the Jews, the speaker cited with approval our own Christian Register as follows: "A Unitarian journal of Boston recently observed that the usual aim of missions has been to make souls pass from one religious form to another, but at the present time a new spirit diffuses a mutual sympathy among men and draws all religions nearer to each other by raising their respective levels: the object to be pursued, then, is to encourage each religion to progress in its own domain, as a result of which the barriers which separate will fall of themselves.

"Where it is a question of the impure and cruel worship of savages, it is a service due to civilization to send missionaries to these pagans. And that is just what the Mussulmans have done. They have converted by millions the anthropophagus fetich worshipers of Africa, inculcating among them faith in the one God, respect for human life and certain moral principles adapted to restrain polygamy. I rejoice to see these rude peoples, who could not attain to Christianity at one bound, pass through the school of Mahomet, as the Jews have passed through that of Moses, and I believe that God blesses all sincere souls whatever the imperfection of their worship.

"But shall we send missionaries to the Jews, who have their sacred books, who adore the one God, as we do, and sometimes better than we, and who are the very main trunk of monotheism? Ought we to disturb these people or convert them by force? Some results have been obtained among them, but taken all in all the fruits of these missions are rare and imperfect. We should do better to reform ourselves in order to have more attractive power over others.

"Two or three years ago some Jewish ladies in Paris, who were conscious of religious needs, but whose husbands were sceptical or indifferent, and whose sons, having to attend the lyceum on the day for service at the synagogue, were growing up without religion, put themselves in communication with my wife and me. We met with them for three months. We steeped them again in their own faith, brought them to a better knowledge of the prophets of the Old Testament. As far as Jesus was concerned, we asked them only to review his case, to reinstate him in their nation and to recognize him as one of their prophets. Mme. Zodac Kahn, wife of the great rabbi, favored our meetings, the lamented Eugene Manuel endorsed our words, and at the final conclusion of these gatherings the Jewish ladies sent us as a souvenir a bronze figure of Jesus bearing his cross.

"Zionism is, in my opinion, a sickly dream. The sultan will never restore Palestine to the Jews, and if he would consent to do so the czar would prevent it. Israel is destined to remain a scattered people, its role will be a more useful one so. I wrote not long ago to Mr. Max Nordau saying that the Jews ought to revise the trial of Jesus Christ. He replied that the Lord's prayer was a summing up of Jewish ideas; the Sermon on the Mount, the very quintessence of the spirit of the rabbis, the synoptic gospels the flower of Hebrew literature, and Jesus himself (if separated from his pretended followers) the honor of the Jewish race.

"We admit that there have been, in the divine revelation, rudimentary and progressive dispensations: the patriarchal era, Mosaism, the Jewish-Christian church, the Catholic church, the Protestant Reformation, on the way to the church of the future that we all dream of. Why not admit the simultaneous existence of these various dispensations in the great extent of this world, those not yet able to rise to Christian ethics contenting themselves with a lower stage of development? Christ died for all, but it is not necessary to have known him here to be saved. To those to whom he has not been preached, or has been badly preached, God will open his great fatherly arms if they have believed that God exists, and that he is the rewarder of those who seek him. If to be a Christian one must believe in eternal perdition for all non-Christians, I would renounce the name of Christian. It may be well for certain peoples not to have known Jesus here below, because he would have been presented to them by Christians not worthy to bear his name. They will know him in the life eternal, where will enter all those who implore the divine mercy.

"It is not the Zionism of Herl and Nordau, nor the ignorant Talmudism of the rabbis, nor the vague deism of the Israelitish Alliance that will regenerate Israel, but a return to the Old Testament, to the law and to the prophets. Shall these dry bones live again? I do not know. But there is in the history of Judaism something so marvelous and enigmatic that it can have no ordinary ending. It will certainly eventuate in something grand, and then the Church will meet it on a higher plane." M. E. H.

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W. L. Sheldon, St. Louis.....

The sermon on The New Cathedral was read at once and it stirred me as few things do. I have read it again; it thrills me still more. It is the right thing, the true thing, the prophetic thing, the practical thing—conception and name! It is great and it will succeed. I wish I could send money. I send what I have, the heartiest kind of congratulations and God bless you to those who are working for the Lincoln Centre.
J. T. Sunderland, Toronto, Canada.....

I wish to invest in the Lincoln Centre. I wish it was a great deal more that I could give.
Anthony Sawyer, Princeton, Ill..... 10

Total..... $36

TREASURER'S STATEMENT.

DEC. 1, 1900—DEC. 1, 1901.

CONTINUED FROM STATEMENT PUBLISHED IN PROCEEDINGS OF THE BOSTON CONGRESS.

I. SEMI-ANNUAL EXHIBIT DECEMBER 1, 1900—JUNE 1, 1901.

RECEIPTS.

Amount in bank December 1, 1900		$ 202.76
ANNUAL MEMBERSHIPS:		
Thomas Kilpatrick, Omaha, Neb.	$ 5.00	
Thomas D. Howard, Charlestown, N. H.	5.00	
Edwin D. Mead, Boston, Mass.	5.00	
W. L. Sheldon, St. Louis, Mo.	5.00	
Mrs. Elizabeth Smith Miller, Geneva, N. Y.	10.00	
Miss Ellen C. Lloyd Jones, Hillside, Wis.	5.00	
Miss Jane Lloyd Jones, Hillside, Wis.	5.00	
Alvin Joiner, Polo, Ill.	5.00	
Mrs. Alvin Joiner, Polo, Ill.	5.00	
Mrs. M. N. McKay, Indianapolis, Ind.	5.00	
Miss Hannah Parker Kimball, Boston, Mass.	5.00	
Miss Mary R. McArthur, Chicago.	5.00	
Mrs. Dennis Murphy, Jeffersonville, Ind.	5.00	
Edwin S. Brown, Chicago.	5.00	
George Stickney, Grand Haven, Mich.	5.00	
Henry L. Frank, Chicago.	5.00	
Mrs. Henry L. Frank, Chicago.	5.00	
Miss Juniata Stafford, Appleton, Wis.	5.00	
Mrs. C. A. Beck, Chicago.	5.00	
Rev. Charles F. Dole, Jamaica Plain, Mass.	5.00	
Mrs. Caroline J. Kleinstuck, Kalamazoo, Mich.	5.00	
Rev. George S. Shaw, Ashby, Mass.	5.00	
James Harris, Janesville, Wis.	5.00	
H. Weinstock, Sacramento, Cal.	10.00	
A. Slimmer, Waverly, Iowa.	5.00	
A. Bonnheim, Sacramento, Cal.	5.00	
Anthony Sawyer, Princeton, Ill.	5.00	
Rev. W. H. Ramsay, Kansas City, Mo.	5.00	
S. W. Lamson, Chicago.	5.00	
		$ 155.00
SPECIAL SUBSCRIPTIONS:		
Rev. J. H. Crooker, Ann Arbor, Mich.	$ 2.00	
Dr. Henry Berkowitz, Philadelphia, Pa.	1.00	
Rev. Henry Mottet, New York City.	2.00	
Rev. H. F. Bond, W. Newton, Mass.	1.00	
C. H. Williams, Fennimore, Wis.	1.00	
Rev. R. Heber Newton, New York City.	100.00	
J. A. Cooper, Youngstown, Ohio.	25.00	
John C. Haynes, Boston, Mass.	100.00	
Rev. E. P. Powell, Clinton, N. Y.	25.00	
"Illinois Granger".	100.00	
		$ 357.00
SUBSCRIPTIONS FROM SOCIETIES:		
All Souls Church, New York City.	$100.00	
Woman's Club, Isaiah Temple, Chicago.	10.00	
Unity Chapel, Hillside, Wis.	5.00	
		$ 115.00
Sale Congress reports.		2.00
Collection at Mid-Winter Congress.		8.52
Total receipts		$ 840.28

EXPENSES.

Printing Boston Congress in pamphlet form and circulars	$174.91
Postage	29.60
Expenses Mid-Winter Congress	20.00
Clerk's salary (Sept. 1, 1900, Feb. 1, 1901)	333.35
Letter heads and envelopes	13.10
Postal cards	2.16
Telegram	1.96
Express	2.75
Total expenses	$ 577.83
Balance on hand June 1, 1901	$ 262.45

II.—SEMI-ANNUAL EXHIBIT JUNE 1, 1901, DECEMBER 1, 1901.

RECEIPTS.

Amount in bank June 1, 1901		$ 262.45
ANNUAL MEMBERSHIPS:		
Miss Jane Lloyd Jones, Hillside, Wis.	$ 5.00	
Miss Ellen C. Lloyd Jones, Hillside, Wis.	5.00	
Rev. R. A. White, Chicago	5.00	
Lena L. Wood, Monmouth, Ill.	5.00	
M. S. Jaffee, Sacramento, Cal.	5.00	
F. M. Hunter, Versailles, Mo.	5.00	
Miss Addie Benneson, Chicago	5.00	
W. C. Gannett and friend, Rochester, N. Y.	10.00	
F. O. Hall, N. Cambridge, Mass.	5.00	
S. C. Mason, Chicago	5.00	
Adolph Loeb, Chicago	5.00	
W. S. Pearce, Waukegan, Ill.	5.00	
Dr. L. G. Janes, Cambridge, Mass.	5.00	
Mrs. Edna D. Cheney, Boston	5.00	
Rev. F. L. Hosmer, Berkeley, Cal.	5.00	
Mrs. Elizabeth Smith Miller, Geneva, N. Y.	10.00	
Miss Anne F. Miller, Geneva, N. Y.	5.00	
Fred E. Smith, Greeley, Col.	5.00	
Mrs. J. W. Greenleaf, Hillside, Wis.	5.00	
Miss Emily Howland, Sherwood, N. Y.	5.00	
Prof. T. G. Duvall, Delaware, O.	5.00	
Rev. F. C. Southworth, Chicago	5.00	
A. G. Becker, Chicago	10.00	
Mrs. C. A. Beck, Chicago	5.00	
Abraham Kuh, Chicago	5.00	
Miss Mary E. Dewey, Boston	10.00	
Anthony Sawyer, Princeton, Ill.	5.00	
Wm. H. Kenyon, New York	5.00	
Leo Strauss, Chicago	5.00	
Leopold Mayer, Chicago	5.00	
Rev. M. J. Savage, New York	5.00	
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Geo. H. Shibley, Washington, D. C.	5.00	
H. Weinstock, Sacramento, Cal.	5.00	
Mrs. Henry Solomon, Chicago	5.00	
Thos. D. Howard, Charlestown, N. H.	5.00	
Mrs. Caroline Bartlett Crane, Kalamazoo, Mich.	5.00	
Mrs. John C. Phillips, Boston	5.00	
Edwin S. Brown, Chicago	5.00	
O. Rosenthal, Chicago	5.00	
Mrs. Frederick Nathan, New York	5.00	
Joseph S. Hartman, Chicago	5.00	
Miss Fanny Torrey Sturgis, Boston	5.00	
Col. T. W. Higginson, Cambridge, Mass.	5.00	
Miss Juniata Stafford, Appleton, Wis.	5.00	
		$ 245.00
LIFE MEMBERSHIPS:		
Miss Ellen Sabin, Milwaukee-Downer College, Milwaukee, Wis.		25.00
SPECIAL SUBSCRIPTIONS:		
O. T. Bright, Chicago	$ 1.00	
Edward W. Emerson, Concord, Mass.	3.00	
Miss Hettie Moore, New Castle, Pa.	1.00	
E. C. Hegeler, La Salle, Ill.	100.00	
"Illinois Granger"	50.00	
Eli Hodder, Chicago	1.50	
Miss Wynne Lackersteen, Hartford, Wis.	1.00	
Wm. M. Salter, Chicago	2.00	
Mrs. Mary Carswell, Dixon, Wis.	3.00	
Geo. L. Thompson, Keene, N. H.	.50	
Rev. Geo. W. Buckley, Battle Creek, Mich.	1.00	
		$ 164.00
SUBSCRIPTIONS FROM SOCIETIES:		
Unity Church (W. C. Gannett's), Rochester, N. Y.	$ 10.00	
People's Church (Dr. H. W. Thomas's), Chicago	45.00	
Temple Sinai (Rev. Max Heller's), New Orleans, La.	10.00	
Sinai Congregation, Chicago	100.00	
Stewart Ave. Universalist Church, Chicago	15.00	
		$ 180.00
Collections at Buffalo Congress		13.85
Sale Congress reports		1.00
Total receipts		$ 891.30

EXPENSES.

Postage	$ 13.06
Telegrams	1.22
Office expenses	4.65
Clerk's salary (Feb., 1901, to Aug., 1901)	400.02
Printing	63.89
Postals	1.75
General secretary and stenographer (expenses Buffalo Congress)	75.10
Expenses of Buffalo Congress Local Committee	11.95
Dr. Orello Cone (expenses Buffalo Congress)	14.50
Benj. F. Trueblood (expenses Buffalo Congress)	25.50
Prof. W. G. Everett (traveling expenses Buffalo Congress)	23.40
Hon. J. A. Taylor (expenses Buffalo Congress)	40.00
Prof. J. W. Jenks (expenses Buffalo Congress)	12.65
Mrs. Florence Kelley (expenses Buffalo Congress)	21.00
Rev. Frank O. Hall (expenses Buffalo Congress)	25.00
Prof. Geo. W. Knox (expenses Buffalo Congress)	35.00
Prof. T. G. Duval (expenses Buffalo congress)	14.40
Miss Ellen Sabin (expenses Buffalo Congress)	25.00
Sister Sanghamitta (entertainment Buffalo Congress)	11.50
Rev. R. A. White (expenses Buffalo Congress)	10.00
Total expenses	$ 829.59
Balance on hand Dec. 1, 1901	$ 61.71

LEO FOX, Treasurer.

ADDITIONAL RECEIPTS.

Miss Annie B. Ford, New Harmony, Ind.	5.00
All Souls Church, Chicago	200.00
Edwin D. Mead, Boston	5.00
Mrs. Vandelia Varnum Thomas, De Funiak Springs, Fla.	25.00
Rev. R. Heber Newton, New York City	100.00
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George S. Fobes, National Soldiers' Home, Va.	5.00
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